THE CATHOLIC MIND

Vol. XXXVI JANUARY 22, 1938 No. 842

Budapest Eucharistic Congress Will Challenge Anti-Christ

MOST REV. ALBAN GOODIER, S.J.

Reprinted from the Catholic Times *(London) the issue of December 3, 1937.*

IT is not without significance and we may add, not without courage, that the Eucharistic Congress for 1938 has been fixed for Budapest. For Budapest has a history perhaps unparalleled by that of any other city in Europe, as the battleground of Christianity.

Mohammedanism from the East, Calvinism and other heresies from the West seem all to have fought their bitterest fights there or in its neighborhood; even today its monuments have their meaning, not for Budapest alone, nor for Hungary only but for the whole Christian world.

And as in times gone by it stood as the outpost of Christian civilization, so today no less, by a strange disposition of Providence, it stands as a kind of outpost facing the new pagan invader. We do not wonder that already, even in the past few years, every attempt has been made to sap its strength and to undermine its foundations. Anti-God on one side, anti-Christ on the other, exactly as Mohammedan and Calvinist attacked

it from two sides in days gone by, have tried by force, by persuasion, by cajoling, to wean Budapest from its fidelity to God, to rob its people of the Faith of their fathers.

Thus far they have not succeeded; in spite of poverty and humiliation, and desertion by those who should have come to its relief, Budapest still stands faithful to its tradition, showing no fear, only, it would seem to one who looks from a distance, increasing in determination as the danger looms the larger.

CONGRESS A TRUE CRUSADE

This is the significance of the choice of Budapest for the Eucharist Congress next May. Like Saint Clare of Assisi, we would take the Blessed Sacrament out on the furthest rampart to face the invader. There may be risk in this venture, we grant; greater perhaps than there has been in any former Congress. It is sobering to think that here in our own Christian Europe, the first home of the Faith, Christ runs the risk of being dishonored, more than in Moorish Africa, or away in the Pacific, or in pagan China or Japan.

And this is the significance of the choice, this is the reason why the choice has demanded courage. All the more then must everything be done by prayer, by cooperation, by taking as many to the Congress as Catholic England can send, to make it not only like its predecessors, a triumphant success, but a veritable crusade against the powers of evil. Like those armies that, centuries ago, passed down the Danube in the cause of God and His Church, so today, at the call of Christ the King, may we hope that His followers will rally, and join in this new crusade.

For, indeed, it is no mere fancy, or poetical exaggeration to look on this Congress as a true crusade. It is another stand against the powers of evil, another challenge to the enemy of human nature, it is only the weapons and the tactics that have changed, as they have

changed on every other battlefield. Once upon a time the followers of Christ stood up against the worshipers of pagan gods; later, again and again, they fought and died in conflict with those who would introduce false gods; now their enemy is open and unblushing, proclaiming himself anti-God and anti-Christ. In the earliest days the Apostles, and the children of the Church trained by the Apostles, laid down their lives for the Kingdom; later, as in our own country, the victims were mainly our priests.

TODAY THE BATTLE IS FOR ALL

Today the Holy Father tells us that the battle is for every man, woman and child that has the cause of Christ at heart. Today the fight is not just in one place or another; it is not for one country or another; today the battle line is stretched across the world, the axe is laid at the root, not of the Holy Mass only, nor even of the Church only, but openly and without concealment, of Christian civilization itself.

It is against this that the Lord of all, the Lord of the past and present would once again, in this coming Eucharistic Congress, set up His standard of battle. And yet with what a contrast does He appear. He comes with no armies, no aircraft, no guns; only with row upon row of men, women and children, with veils for armor and roses for arms, singing the praises of their Eucharistic King.

He is seated on no throne, though there is none so high that His disciples would not gladly give Him. He occupies only the tiny circle of the Sacred Host. He utters no threat, He displays no tyranny, He destroys not a single life, not even the life of an enemy, in His career; instead He labors with the laborer, He invites every sufferer to come to Him and he shall be refreshed, He bears their sorrows and carries their griefs. He humbles Himself to be their very food, through Him and with Him and in Him those that walk in darkness

have seen a great light, have received a new life and the light and the life are Himself. In Him is life and the life is the light of men. "I am the light of the world. He that followeth Me walketh not in darkness, but shall have the light of life."

This is the meaning of all Eucharistic Congresses but it would seem to be specially the meaning of the Congress at Budapest in 1938. Year after year we have been warned that a crisis is imminent; whether it is or not, year after year the numbers grow of those who follow the Eucharistic King, the Prince of Peace, in this tour over the world. Let us not conceal our thanksgiving, for no other power, no other league of powers, can gather at a word so large a multitude from every people under the sun.

Who does not see that the Congress of 1938 is likely to be fraught with more significance than any that has gone before? More than ever, then, is there need that men should respond to the muster, that what kingdoms and empires cannot do among themselves the King of kings may do for them.

The Catholic Chaplaincy in Secular Colleges

QUITMAN BECKLEY, O.P.

Reprinted from the Holy Name Journal, *issue of December, 1937.*

THERE are thousands of Catholic students in our secular colleges. We cannot escape the responsibility of providing for the religious and moral training of this group. The Catholic chaplaincy in the secular university is an attempt to meet this responsibility. To those who are unsympathetic to the establishment of Catholic chaplaincies in secular institutions, and

who maintain that the Catholic college is the place for the Catholic student, I would reply that we are facing a *de facto* situation. Whether for financial reasons or, if you will, for the social advantages that result from the wider contacts made possible in the privately endowed institution or state college, our Catholic young men and women are matriculating in increasing numbers in non-Catholic universities.

The Catholic chaplaincy at the secular university appears to be the solution of this problem. On the Continent and in the British Isles the Hierarchy have selected with great care men whose qualifications have eminently fitted them for this work.

Progress has been slow in America. Some of our bishops have recognized that a problem exists, and they have endeavored to solve it by the creation of Newman Clubs (societies of Catholic students in secular colleges, under the direction of priests who give part of their time to student guidance). This is something, but it is not enough. A priest, if he is to do effective work among the students in the secular college, should be at all times available for consultation. If possible, he should be in residence at the university. A large part of the work of a resident chaplain is academic, in the sense that he is consulted on all questions in which the student's religion is in any way involved. This would appear to imply encyclopedic knowledge on the part of the chaplain. Actually, the intelligent student is more indulgent. He is looking for direction in the solution of his problems: Catholic source material, Catholic authorities on history, philosophy, the social sciences, and to some extent the exact sciences should be at the chaplain's command. If he can provide Catholic literature by way of collateral reading in those fields where danger lurks, he will offset, in a great measure, the poison imbibed from anti-religious and anti-Catholic sources.

The chaplain must also be prepared to discuss con-

troversial questions involving the tenets of the Church, not only with the Catholic students but with any of his colleagues in the university. The faculty, as well as the students, look to him for an authoritative interpretation of Catholic faith and practice. While he realizes that he is hardly qualified to meet such a demand upon his intellectual equipment, nevertheless, he must accept the situation as he finds it. His greatest aid in meeting this unusual demand will be an adequate library.

The libraries of the secular institutions with which I am acquainted are poorly provided with Catholic works, especially with the Apologetic literature which has characterized much of the writing of our recent defenders of the Faith. I believe that in the matter of Catholic books, university authorities are disposed to provide library space for such works wherever the demand warrants it. Consequently, a Catholic library for our students in secular colleges should not be the personal responsibility of the chaplain. His own library will be sufficiently large to meet the ordinary demands made upon him, but a wider range of reading should be provided for the needs of the university. This library might be subsidized by those who are interested in preserving the faith of our Catholic students in secular institutions. The university does provide Catholic books which are much in demand, but, after all, library expenditures are made with a view to the budget even in richly endowed institutions.

Religious discussion groups directed by the chaplain; debates, lectures by guest speakers, clerical and lay; and the distribution of Catholic periodical literature contribute in no small measure to the success of the Chaplaincy.

I have said nothing of that most important function of the chaplain, the spiritual direction of the students, nor have I mentioned the service that he renders as counselor to the students in their social life. The

question of adjustment to the greater freedom of the college campus, as compared with the discipline of the secondary school, presents a difficult problem to most of our youth. The chaplain can almost justify his position on the campus by the help he gives at this critical period in the student's life.

In all my relations with secular colleges I have remarked a disposition on the part of authorities to cooperate in any effort to promote the religious and moral welfare of the students. On more than one occasion the secular college has taken the initiative in presenting Catholic doctrine to its students. The university to which I am attached,—Princeton—the New Jersey State College for Women, and Bowdoin, have invited me to address groups of students without in any way restricting my liberty in the choice of material. This experience has doubtless been duplicated by most of our Catholic chaplains. If we ignore such opportunities we have no right to criticize the ignorance and misunderstanding of things Catholic which not infrequently we attribute to the intellectual leaders of the non-Catholic world.

The opportunities to present Catholic Apologetics in the secular college will increase with the supply of available speakers. The first choice naturally falls upon those priests who have familiarized themselves with the scholastic and extra-curricular activities of the secular college campus—in other words the student chaplain. We must be prepared to meet this demand.

You will observe that the functions of the chaplain in the secular college, as I conceive them, need not be confined to the campus. Whether he will or not, the chaplain represents the Church to a very large part of the non-Catholic world. In this sense he is a missionary and so deserves the support, moral and financial, of those who are in a position to advance the cause of religion in a world that is sadly in need of the message of Christ.

Christianity and Class

JOSEPH KEATING, S.J.

Extract from an article in The Month *(London) the issue of December, 1937.*

HOW must the believer regard the growing challenge to class distinction of every sort, implied in the attack not only on the present industrial system, but also on the Christian hypothesis, which is wrongly supposed to be vitally connected with it? The dignity of the human person, the essential liberties of man, freedom of conscience, the integrity of the family, the claim to private ownership, the right of association, all those immunities and prerogatives which Christianity has created are now universally threatened—by national systems like those of Germany and Russia and by large and vocal groups amongst all peoples. The spearhead of the movement is materialistic Communism, but it draws support from secularists everywhere and from those "liberal" anti-clericals who rightly see in a supernatural religion the chief obstacle to their silly dreams of an earthly paradise. The aim of the revolutionary masses is freedom from the burden of constant hard and monotonous toil which the maldistribution of this world's goods has laid upon them, and a long-deferred share in the pleasures of this life. These desires are natural and in no sense bad in themselves. They are, in fact, inevitable, once the divine scheme of things is perverted, man being made his own end, and his present existence supposed to be the only one. In their eyes the class-system, based mainly on personal ownership, has proved essentially unjust. Therefore, away with it!

What should be the Catholic answer to this challenge? Are Christians to allow themselves to be care-

less and apathetic in regard to the advent of this momentous reversal of tradition, inappreciative of its moral bearings or even ignorant of its approach? It is their civilization that is threatened—what are they going to do to save it? To the Catholic Church is due whatever is good in modern civilization, for she was the medium by which the light of revelation was brought to the ancient heathendom and the newer barbarism, establishing in both the recognition of law and justice and charity as the framework of society. Accordingly, as our leaders are telling them with increasing insistence, the duty of saving civilization by redressing all lawful grievances rests primarily on Catholics. They must learn what is wrong and why: they must do what they can with the remedies that are theirs to cure the maladies of society: they must at least cease to acquiesce in them by silence and condonation. If the salt lose its savor corruption must spread apace. That is why we have now no choice but to examine how the present structure of society, embodying as it does the capitalist wage-system, can be modified, since it is, as all must confess, grievously out of gear. Private enterprise under the spur of personal profit has resulted in over-production and under-consumption of necessary goods, in widespread unemployment, in the "sweating" of labor, in wage-slavery, slum-dwelling, malnutrition, diseases physical and moral—abuses the very prevalence and continuance of which have made us grow callous to their evil. Yet their cause is as plain as themselves—the unchecked and excessive desire of gain. It is useless to look to the secular State for any initiative in remedying this abuse; the natural desire to accumulate wealth is too strong to be checked except by the voice of God speaking through conscience and the Church. Besides, those who rule the State are not as a body sufficiently aware of the ethical bearing of economic processes: they have lost the guidance of religion, and hitherto they have not had, in the practice

of the united body of the Faithful, what might prove a substitute for official teaching. Therefore, if Catholics do not show them the way out they must remain entangled in a system which in many departments conflicts with morality, and have no means of avoiding the threatened revolution.

In view, then, of what is inevitably coming—a change in the present capitalist wage-system, and a consequent modification in our social relations, all the Catholic has to do is to live up to his Faith. He must learn to really look on social distinctions, well-based or not, as slight and superficial, in comparison with the common underlying equality of human souls. Whether clothed in purple and fine linen or in working-garb the persons thus clad are immortal beings, the objects of God's love. Accordingly, he must see in this fact not only their main claim to his regard but a bond powerful and persistent enough to withstand the sundering tendencies of class. By their summons to the Apostolate all the Faithful are reminded that this supernatural view of things is the only right and permanent one, and that therefore what St. James denounces as "acceptance of persons" is more evil in a Catholic. Its hypocrisy and pretense take additional malice from ignoring or contradicting God's estimate of values, and, as it is mainly concerned with the cultus of wealth, from setting aside our Lord's clear teaching on the virtue of detachment and His denunciation of the covetous. Even on natural grounds it should be shunned, such plain evidence is it of lack of self-respect. Yet how it flourishes, not only in the suburbs, and how prevalent it is even amongst Catholics, cooling their charity, impairing their unity, weakening their efficiency. The world itself ridicules it. A woman wheeling a perambulator was ignored by a passing friend. On her complaining later of the slight, the offender said—"Oh, was that you? I didn't think I knew anyone who wheeled her own pram!"

Accordingly, the Catholic lay apostle, inspired with the ideal of "winning the world for Christ," may well begin the campaign by asking, "Am I a snob, whether in regard to those above or below me—servile towards the former or dictatorial towards the latter? If so, I am likely to be of little use in a crusade which demands a solid foundation of sincerity, humility and love." Classes and groups there must be, but a class spirit which degenerates into the pagan phenomenon of a caste, is in no way essential to the maintenance of different social levels and objects, and should not exist among Catholics who aim at a sincere following of Christ. *Whatever* we do to one of these little ones—whether, that is, it be good or evil—we do to Him. What joy for those who practise charity, what dread for those who don't!

As for the diseases of the industrial system, so much has been written and is still being written on the part Catholics should take in curing them, that it would be mere repetition to dwell upon it here. The difficulties are enormous, but that should not prevent their being courageously faced. Perhaps they will not seem so formidable at close range. But nothing much will be done if Catholic workers and employers continue to investigate the social problems apart from one another; or if either refuse to study them. Friendly and frequent intercourse is essential for any success. Are there any signs of it? We should be delighted to learn that the employers had made a start by forming an association amongst themselves. The question of the living wage alone demands a thorough discussion. And how helpful towards the realization of Catholic unity, both in the social and industrial sphere, would be the extension of the system of profit-sharing? There are increasing signs in our Catholic papers that the workers are longing for action. They are ashamed of seeing Communist placards contrasting the Papal injunctions with actual Catholic practice. They want leadership.

The Right to Rebel

FRANCIS J. CONNELL, C.SS.R.

Letter sent to the New York Times *as a reply to criticisms of the Spanish Bishops' Pastoral made by 150 Protestants. From the N. C. W. C. News Service.*

THAT a rebellion be justifiable certain conditions must be fulfilled. Thus, the injustice of the government must be extreme, all peaceful methods of righting the wrong must first have been tried, the insurgents must not employ intrinsically evil means, the greater part—or at least a great number—of the people must favor the uprising. Above all, it must be reasonably certain that the evils necessarily connected with a rebellion will not be greater than the evils it seeks to remove, since the common good of the State takes precedence over the good of individual citizens.

Writers of the Open Letter criticizing the Spanish Bishops seek to indicate that Pope Leo XIII taught rebellion is never justified. But one who will read the entire letter *Au Milieu,* from which they extracted their citation, will see at once that the Pope had in view the particular circumstances of those times, in which, he judged, active resistance, even in the case of those who were being grievously oppressed by their civil rulers, would only lead to more disastrous consequences, and thus would be a menace to the common good. That the Pontiff was referring to such particular circumstances is evident from his own words. In the same letter, *Au Milieu,* he writes: "This great duty of respect and of dependence will continue as long as the needs of the common good demand it, since this good is, after God, the first and last law in society." . . .

In recent years, however, certain governments have exercised toward their subjects a tyranny far worse than any perpetrated in the days of Leo XIII. This new type of oppression, conceived of atheism and materialism, aims at depriving citizens of even the right to observe the moral law and to worship God. It would make them mere slaves of those in power. In such circumstances, which course of action is more conducive to the common good—abject submission or a courageous uprising, even though the latter involves the horrors of war? Many Catholics, placed in such a dilemma, have come to the conclusion that in a crisis of this nature active resistance is the most reasonable course, since it is the only way to save the very life of the nation.

SOLIDLY CATHOLIC OPINION

Writing to the Bishops of Mexico in March, 1937, Pope Pius XI gives substantial confirmation to this opinion. He says:

> You have more than once recalled to your Faithful that the Church protects peace and order even at the cost of grave sacrifice, and that it condemns every unjust insurrection or violence against constituted powers. On the other hand, among you it has also been said that whenever these powers arise against justice and truth even to destroying the very foundations of authority, it is not to be seen how those citizens are to be condemned who unite to defend themselves and the nation by licit and appropriate means against those who make use of public power to bring it to ruin.

The Pope then mentions certain general principles that must ever be kept in mind by those who plan active resistance against their government. He stresses particularly the point that the means of redress must not cause the nation greater harm than that which they seek to remedy. In view of this statement of Pius XI, no one can doubt but that it is a solidly Catholic opinion that rebellion is sometimes lawful.

There is no contradiction between the doctrine of Leo and that of Pius. The former was referring to circumstances in which more harm than good would result to the State from an uprising, the latter to circumstances in which oppression has struck so deep into the heart of a nation that the relief expected from a rebellion will outweigh the evils connected with civil war. The two doctrines supplement each other; and both are logical consequences of the general principle that the common good of the citizens is the chief end of civil society, with due subordination to the rights of the Creator.

Accordingly, the Catholic doctrine on rebellion protects the rights of both rulers and ruled. In teaching that under normal circumstances a people may not rise against their government, the Church upholds the right of civil officials to the obedience and loyalty of their subjects. But in teaching that there can be extraordinary circumstances in which citizens may actively resist the unjust encroachments of their rulers, the Church safeguards for subjects the precious right of personal liberty.

The Catholic Merit System

ROBERT CATHERWOOD

Reprinted from Good Government, *1937.*

THE oldest merit system of all, and the one most successful in getting results, is established at the Vatican. Monsignor de Ragnau, in his book *The Vatican*, says:

The details given in this chapter, new to many among Catholics, throw a fresh light on the character of the Holy See and show what a vast work it is charged with by the Faithful the world over. The rôle of the Holy Father and his cardinals at the Vatican is perceived to be, not only that of pious servants of the Cross engaged in religious devotion, but also that of busy executives and able functionaries transacting the important business of a great temporal and spiritual State. It will be seen that the Vatican is the center of the Catholic world, the mainspring and regulator of all that occurs therein.

Cardinal Mocerni writes:

The Vatican has no floating debt. The cost of government is very small although the temporal affairs require the services of some 382,000 persons. Of these about one-ninth are attached to the Curia Romana and the Holy See, and the others are strewn about the world in 1,793 dioceses and in numerous religious, educational and charitable establishments. I assure you that their work is very carefully noted, considered in the light of standards and generally supervised by the Holy Father and his Family.

The Cardinals functioning at Rome at the head of some one of the congregations, tribunals or bureaus constitute the "Family." Monsignor de Ragnau continues:

Before taking up for consideration each one of these congregations, we must first give the rules laid down by Pius X which govern their clerks and employes and are characterized by so much wisdom, justice and consideration that they might serve

as models for the governmental departments of any nation in the world. They form a veritable body of functionary statutes. His Holiness first lays down some general principles. . . . No one shall hold several posts at the same time, so that he who wishes to enter a new post must resign from the old one. Near relatives may not be employed in the same department (*discasteria*). Promotion is based on seniority in service. Oaths to faithfully perform their duties, to refuse all gifts and to observe professional secrecy must be administered to incumbents before taking office; proof of illness must be submitted to justify sick leave; vacations for recuperation are essential and six hours a day of concentrated and faithful labor is enough, unless accumulations of work or emergencies require more, in which case, a half-rate of pay must be added to the regular rate. No person may act as agent in any affair which comes up in his own or another department. A delinquent servant must be suspended pending trial. Aged servants must be retired on half pay when it is apparent that they can no longer perform their functions in full vigour.

These rules are embodied in a Papal Brief. Briefs deal with subjects of inferior importance; Papal Bulls with subjects of the utmost importance. The former may be readily altered or amended; the latter cannot be changed without great formalities and after much deliberation. A Brief may be likened to an Act of Congress, a Bull to a constitutional article.

On June 27, 1908, Pius X issued the Bull *Sapienti* reorganizing the Papal Government. It confirmed two constitutional provisions long in force and fundamental to the merit system:

(1) A delinquent clerk or employe may be suspended or discharged according to the nature of his fault. He shall present his defense in writing to the Prelatical Commissions who are to hear and decide controversies and differences which may arise in administration. Suspensions and discharges from office must be approved by His Holiness. The formula appended to such decisions is *facto verbo cum sanctissimo.*

(2) The duties of the Datary are thus defined: "Henceforth its only charge is the examination of the fitness of candidates for benefices and posts whose nomination belongs to the Pope; to draw up and send out apostolic letters relative to these appointments; to dispense information as to the required conditions for obtaining these appointments." . . . "The cardinal who

presides over this bureau holds office during the whole reign of the Pope who appoints him. On the death of the Pontiff, the cardinal's term of office ends and the offices of the Datary are closed until the election of the new Pope."

Father Rowan, editor of a Catholic paper in Chicago, who has been much in Rome, says that a new pope makes no changes in the staff of the *Dateria* upon accession. Incidentally, we are told that the datary, over which Cardinal Capotosti now presides, comprise 6,690 volumes.

"The spirit of the Church," says Monsignor de Ragnau, "is practical and prudent in respect to all that she undertakes and manages. Far from multiplying the number of offices and rendering them more complex, recent popes have wisely striven to reduce their number and to simplify their functions and modes of operation. In our own day Leo XIII and Pius X have brought them down to what is strictly necessary, making it a point to keep the outlay within the revenues. But it is hardly to be expected that this fine example of public economy will be followed by the nations of today, at least not for a long time to come."

The clubs and associations insistently demanding that democracy provide itself with an efficient service and abandon patronage, graft and spoils forever are strengthened by the knowledge that the arch-enemy of Communism throughout the world is a staunch friend and exemplar of the merit civil service. Catholic youth especially should be well to the front in this fight.

Materialism Threatens Soul of America

REV. BRYAN J. MCENTEGART

Address delivered at the General Session of the Thirty-third Annual Meeting of the Massachusetts Conference of Social Work, Hotel Statler, Boston, Mass., November 30, 1937

WE are living on spiritual capital borrowed from past generations. Our spiritual budget is badly unbalanced. This condition cannot continue indefinitely without dangerously undermining the entire structure of our social economy. Sooner or later we must make up the deficit out of our own lives. The relation between religion and social work must be far more than a moral support on the one side and a good-natured tolerance on the other. In the process of adjusting human personalities, the vitalizing support of religion must be sincerely integrated and consistently used by our social workers in their daily work.

The central question today in planning a social order or adopting a social philosophy is "What think you of man?" An architect cannot plan a building until he knows what he is plannnig for. If you ask him to build for criminals, he will build a prison; if you ask him to build for invalids, he will build a hospital; if you ask him to build for wild animals, he will build a cage.

If man is only a hand as some industrialists seem to think, or if he is merely a stomach, as some governments think, the structure of society will be quite different from that designed for creatures of body and soul and made to the image and likeness of God. Man's body needs bread, but bread will not feed his soul. Man as a social unit exists for his government; as a

person, his government exists for him. We cannot be satisfied with any society in which human personality is submerged.

Religion has conserved for our political institutions a concept of man as a person, created by God, accountable to God, and destined for God. From that concept spring all those ideals which political science regards as essential to our democracy, the supremacy of law, the recognition of man's moral rights, and the duty of society towards the poor and the oppressed. On it are based man's right to freedom of speech, freedom of conscience, freedom of assembly. In economic affairs, it is man's personality that justifies his claims for decent living conditions, for minimum wages and minimum hours, for social insurance and for the right to collective bargaining.

Of course, if you like, you may take the Sermon on the Mount and try to live by it on quite human terms and with no reference to the Higher Authority. But inevitably, you will find that as a pattern of human conduct it has meaning and force only because of the Higher Authority. You can say to the children: "You must always think of others first," or "To give is much finer than to receive," or "Everyone loves a generous child," but some day the truth will come out. The child will ask "Why?" And, strangely enough, you cannot tell him why—unless you bring God into the answer. We have accepted this law of God for so many centuries that some of us have forgotten that it is not the law of man.

Those possessed of rank, wealth or superior culture cannot in conscience stand aloof from the needy and the afflicted. They are not free to choose whether they will take up the cause of the poor or not. They are but the stewards of God's goods and some day, not long away, they must render an account of those goods to the Master. The modern sense of neighborliness has not sprung out of thin air. It arises from

the souls of men whose ancestors for centuries have had rooted in their consciousness the brotherhood of men, a Divine example of kindness, the principle of stewardship and the promise of God's personal gratitude for aid to the poor.

From the West come reports of vast areas of soil, eroded or deteriorated. We are told that we need soil conservation on a vast scale. We need soul conservation on an even vaster scale. For countless souls have been eroded or deteriorated by the failure to protect or renew those religious ingredients so vital to the growth of man's spiritual life. Perhaps that is why our social problems today have grown so huge. Perhaps also that is why we must resort so largely to compulsory power of taxation to meet the cost.

The principles of religion have a profound bearing on the development of both personal responsibility and social responsibility. They have stood the test for centuries and have been effective under the most adverse conditions and with people of every race. In them is a spiritual power and a heavenly touch which reveal man as wonderfully human and at the same time gloriously divine.

An impartial consideration of the facts leads to but one conclusion: We are living on spiritual capital borrowed from past generations. Our spiritual budget is badly unbalanced. This condition cannot continue indefinitely without dangerously undermining the entire structure of our social economy. Sooner or later we must make up the deficit out of our own lives.